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back and trampled on thee." This seems to have been the regular treatment after flogging, and the object was to facilitate the formation of new flesh on the back. See a similar account of the beating of al-Faḍl b. Yaḥyā al-Barmakī in Ibn Khallikān, Vol. II., p. 465, of de Slane's translation. Further, I do not think it is quite correct to say, as Dr. Patton does on p. 141, that Ibn Ḥanbal interpreted the provision that prayers might be shortened on journeys as positive and not merely permissive. Rather he took up the position commonly held that when God has relaxed an ordinance as an easement to men, it is their duty to avail themselves of His kindness. On p. 145 his attitude towards ruling powers in avoiding contact with them or relationship to them should have been dealt with more fully and explained. Had he really the Shi'ite tendencies so often ascribed to him, or did he believe that all government was worldly? The attitude of theologians towards the Umayyads, quoted in illustration, was on a different basis.

But in spite of these defects, which wider reading and a deeper insight into Islām will obviate, Dr. Patton's work is to be warmly welcomed as a solid contribution to our knowledge of the time. One of the most important things in the book is the light thrown on the character of al-Ma'mūn. It is strange to find the consistent patron of philosophy and science appearing as a persecutor. But his letters given here from aṭ-Ṭabarī show the intellectual intolerance and arrogance that dictated his attitude. He knew, *he*, the enlightened and learned man, and that must suffice; let his people obey. The character of al-Mutawakkil is also affected by Dr. Patton's work, but not to the same degree.

Finally, it is to be hoped that Dr. Patton will continue in this field which he has chosen and in which he has made so good a beginning. Similar lives of ash-Shāfi'ī, of Abū Ḥanifa, and of Mālik b. Anas are much needed, and only by such study of epochs and men can we come to a view of the whole.

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THE HEBREW FRAGMENT OF SIRACH.¹

During a ten-days' trip to England, about the last of March 1897, Professor Smend enjoyed unusual opportunities for examining the new fragment of Sirach. By the courtesies of the Clarendon Press, of Dr. Schechter, of Mrs. Lewis, and of Mrs. Gibson, he was enabled to make a careful study and presentation of the text. In the pages before us the

¹ DAS HEBRÄISCHE FRAGMENT DER WEISHEIT DES JESUS SIRACH. Herausgegeben von Rudolph Smend. Berlin: *Weidmannsche Buchhandlung*, 1897. [From *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*. Philologisch-historische Klasse. Neue Folge, Band II., Nr. 2.] Paper. 34 + 1 pp.; 4to. M. 3.50.

DAS NEU GEFUNDENE HEBRÄISCHE STÜCK DES SIRACH. Der Glossator des griechischen Sirach und seine Stellung in der Geschichte der jüdischen Theologie. Von D. A. Schlatter, Professor in Berlin [= Beiträge zur Förderung christlicher Theologie. Herausgegeben von A. Schlatter und H. Cremer. I. Jahrgang, Heft 5 u. 6]. Gütersloh: *Bertelsmann*, 1897. Paper. 191 pp.; 8vo.

text is that of Professor Smend's reading, with even the marginal notes of the original as found in the manuscript. We also have footnotes on some of the variants of the Cowley-Neubauer text, and of the readings of other scholars who have investigated the material. They are enriched by the mention of some of the best readings of the versions. The most noteworthy variants from the Oxford edition, the more difficult and doubtful readings, as well as the filling of lacunae, receive special mention in a series of notes on the several chapters at the end of the pamphlet.

Schlatter's publication of the text, with its important notes, foot and marginal, is a valuable textual contribution to the understanding of the new fragment of Sirach. Professor Schlatter's contribution touches both the textual and the doctrinal significance of the new find. The body of the work (pp. 1-102) presents on the left-hand page the Hebrew text of Cowley and Neubauer, with such improvements as are suggested by Smend in the *Theol. Lit.-Ztg.*, 1897, 10. By the side of the Hebrew text, on the right, in parallel columns, stands the Greek text of Sirach. The author places larger confidence in the text of Fritzsche than in that of Swete (p. 5, n. 1). On the right-hand page is a German translation, which in most cases faithfully represents the Greek and the Hebrew. About one-third of the space, on the average, at the bottom of the page is occupied by textual and critical notes of a valuable character. The latter half of the book is made up of a discussion of several theological ideas found in Sirach, and their significance for the history of Jewish theology. While Smend's pamphlet looks towards the linguistic contributions of this new fragment, Schlatter has an eye to the distinctive gains made in our conceptions of Jewish theology. The two works are mutually helpful, and promise good results of careful study. They are distinctive contributions to the large Sirach literature based on the newly discovered Hebrew text of chapters 39:15—49:11.

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JACOB'S ALTARABISCHE PARALLELEN.¹

Dr. Jacob has added to his *Studien in arabischen Dichtern* this little fourth *Heft*. It is not very long, consisting evidently of the notes which the author has gathered in the course of his reading, and it has not anything specially new, yet it is to be welcomed as one of the signs of a turning tide that Assyriology is not to have the only say in the interpretation of the Old Testament. Dr. Jacob has some introductory remarks on the value of Arabic literature for the understanding of Semitic life and thought. In these he makes some telling points, reminding us of Ahlwardt's earlier work in Arabic poetry, before he was swallowed up by the great Berlin catalogue, as when he draws attention to

¹ALTARABISCHE PARALLELEN ZUM ALTEN TESTAMENT ZUSAMMENGESTELLT VON DR. GEORG JACOB, PRIVAT-DOCENTEN AN DER UNIVERSITÄT HALLE. Berlin: Mayer & Müller, 1897. 25 pp.; 8vo. M. 1.